

**L**ETTER  
WRITTEN

BY

**Wm. Elliot,**  
**Chesley - Ontario**

TO

**..A Near Friend..**

**Concerning the**  
**.....Book of Revelation.....**

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## A Letter to a Near Friend.

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July 79

**T**EAR SIR:—I am surprised at the way you speak about the Revelation. You talked about it as if it were dangerous to study it, and warned me, as if I would miss the salvation of Christ by studying it. Now, dear sir, I am safe to say that if the Lion of the tribe of Juda, the root of David, should open this Revelation to you, and fill you with his Spirit, so that you would understand it, you would certainly see Christ in a way you never saw him before. It is the last part of his Will and Testament. He would then appear so glorious to you that you would sing:

"How sweet unto my taste, O Lord, are all thy words of truth?  
Yea, I do find them sweeter far than honey to my mouth."

"God's law is perfect and converts the soul in sin that lies:  
God's testimony is most sure, and makes the simple wise."

You would also be able to sing the praises of his infinite justice.

"Thou shalt as with a weighty rod of iron, break them all;  
And as a potter's sherd thou shalt them dash in pieces small.  
But God is judge; he puts down one and sets another up,  
For in the hand of God most high of red wine is a cup.  
'Tis full of mixture, he pours forth and makes the wicked all,  
Wring out the bitter dregs thereof; yea, and they drink them shall."

Just look at him as he is spoken about, and as he speaks in the first chapter. He is truly brought before our minds as our God and Saviour. First as a man, in these words: "Which God gave unto him;" because nothing could be given to his divine nature. He created all things and they belong to him. Secondly, as God, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." And thirdly, as God and man, "I am he that liveth and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Now, dear sir, as far as I know, the hymns of human composition used by the churches for worship, do not teach concerning the Jesus mentioned in them, that he has the keys of hell and of death. I would ask, is this not a part of the doc

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trine of Christ? "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." They say and believe that they have God. What have they. I would say, a God of their own imagination.

Now, let us look at this wonderful Lord and Saviour as he is brought before our minds, in the second and third chapters. He in his infinite wisdom and unerring providence, raised up the seven churches of Asia, to show us a true picture of all the churches that he would acknowledge to be churches, (for some which are called churches, and think themselves to be the true church; whom he calls beasts—yes, of the most savage kind. See the first beast mentioned in the thirteenth chapter). These seven are a picture to let us know what he thinks about all the churches to the beginning of the Millennial period; for he holds the seven stars in his right hand; he searcheth the reins and hearts; he hath the seven spirits of God; when he opens a door no man can shut it.

He holds up these churches before our minds, points out their good deeds, and their faults, and tells them and us what he will do. He says to Ephesus and to all churches like her, "I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." Ephesus was an exceedingly good church, only love was wanting—I suppose to one another and to God. It seems that a church cannot stand long without love. He says to Smyrna and to all churches like her, "Thou art rich, and I will give thee a crown of life." This and all churches like her are one of the two witnesses mentioned in the eleventh chapter. He says to Pergamos, and to all churches like her, "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Pergamos was a good church, only she kept members who were wicked, and some who held false doctrines. He says to Thyatira, and to all churches like her, (she had two parties in her) to one party, "I will kill her children with death," and to the other party, "I will put upon you none other burden." Thyatira had a great deal of good in her as a church, but she suffered a woman, or it may be some organization of women, to teach, and her teaching caused



those who followed it to commit spiritual fornication; that is, to worship something else than the true God, or by transgressing and not abiding in the doctrine of Christ, and, therefore, they have not the true God.

He says to Sardis, and to all churches like her, "If, therefore, thou shalt not watch, I will come on thee as a thief and thou shalt not know what hour I will come upon thee." Sardis was a dead church—had only a name to live—a good name among men I suppose; but she had a few names in her who had not defiled their garments—a few, I suppose, who were careful to do everything in God's house and to worship according to his revealed will. He says to Philadelphia, and to all churches like her, "I will keep thee from the hour of temptation." This, and all churches like her, are the other of the two witnesses mentioned in the eleventh chapter. He says to the Laodiceans, "I will spue thee out of my mouth." This is truly dreadful; because a man never returns to his vomit. There are many churches like the Laodiceans at this present time, if I see things right. They have their own good things, which God did not appoint in his holy word, and they are proud of them, and see great good these good things are doing, and feel themselves to be very rich. Smyrna and Philadelphia are brought before our minds again in the eleventh chapter under the figure of witnesses and prophets. We are told there that they are overcome and killed, and lie dead in the great city, or this great time in which we live, in which is the wickedness of Sodom, the learning and wisdom of Egypt, and the religious hypocrisy of Jerusalem at the time our Lord was crucified. This, no doubt, is spiritual death. Like Sardis, these two churches are very low now. If they are not dead, they are gasping their last gasp, for although they sing nothing but the songs of Zion for worship, and are comparatively careful to keep wicked people out of their churches, yet some of them have followed the teaching of that woman Jezebel, the W. C. T. U., and have changed the wine at the holy ordinance of the Lord's Supper; although it is recorded in the eleventh chapter of first Corinthians, in language that no man could misunderstand, what kind of wine was used by God's flock. Never-

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theless, I intend to remain in one of these two churches while I remain on this earth, and would like to be with them when God raises them to spiritual life again, and takes them near to himself; because this resurrection is the beginning of the first fruits of the Millennial Church. This is what all true saints should be striving to bring about, because all the churches are slumbering and sleeping, and are approaching a midnight darkness, and will continue so until the first fruits begin. I do long for the first fruits.

You seem to think I am to blame because I cannot conscientiously sing hymns of human composition for worship. I will mention some of the reasons why. First, I dare not take any part with those who take away some of the songs from God's book, and add songs of their own; because God says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." And if any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Secondly, God has given us a book of songs, and commanded us to use it. He has taken pieces out of the other Scriptures and put them into it and I will add no more.

Thirdly, the hymns of human composition, for ought I know, may not give a true description of God; then I would be worshiping a false God.

Fourthly, God is so jealous of his worship, and so angry if every thing about his house and worship are not done exactly according to his word. He burned Nadab and Abihu to death because they seemed to think that fire was all alike, and they offered strange fire. He opened the earth and swallowed Korah, Dathan and Abiram, because they thought they were holy men and could work for God in his house without being appointed according to his word. When David moved the ark he had not noticed that the priests should carry it, and he put it on a cart. God killed Uzzah when he put his hand to it to keep it from falling. David found afterward it was because they had not done everything according to the due order. And even

his servant Moses, of whom he thought so much, he would not allow to go into the promised land, because when he was grievously provoked, he forgot to speak to the rock as God said, but smote it as he had done before at God's command. All these things are written for our admonition upon whom the ends of the world are come.

Let us look at the second beast in the thirteenth chapter. He has two horns like a lamb. The horns are, no doubt, the ruling power, and the lamb is Christ. This church, or beast, rules like Christ. Now, to make this more plain, look at the Methodist Church. Her horns are much like the horns of a lamb, but a new branch has grown on them lately,—they have *deaconesses*. Now, the Lamb of God says, "I suffer not a woman to speak in the church," so that their horns are not now like a lamb. This church, or beast, spake as a dragon, and "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." What is this fire? Men who see the effects of it think and say it is the Holy Spirit. It is no doubt the old serpent himself transformed into an angel of light. So that this church, or beast, has outstripped the Laodiceans with their good things, and has become so loathsome to our God and Saviour that he has cast it off, and tells us in the nineteenth chapter what its end will be. You will know it in the nineteenth chapter by his miracles. He is called a false prophet there.

The image of the beast is another thing we should be on the look out for, and keep clear of it. You will see how dreadfully dangerous it is for us to have anything to do with this image, or those beasts, if you read the 9, 10 and 11 verses of the 14th chapter; although they are so good in the eyes of men that no man will be allowed to buy or sell, who keeps clear of them—so good that as many as would not worship the image of the beast should be killed. "Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein." All who understand this prophecy have the testimony of God, that they are amongst the wise. Dan. 12:10.

Chesley, April 24, 1899. WILLIAM ELLIOT.